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MESS'RS EDITORS,

YOU are requested to communicate, in your Magazine, the following letter to the good people of Connecticut. If my desire is granted, I shall trouble you with a second, and perhaps with a third letter of address on the same subject.

MINORIS.

*Friends and Fellow-Christians,*

AS the season is again approaching in which you will be called to contribute, for the support of Missionaries to our new settlements and the Heathen tribes, it cannot be improper to solicit your attention to so important a Christian duty. Those who love our Lord Jesus Christ, must desire the spread of his kingdom and the conversion of souls. They cannot expect that the benefits of the gospel will be received without Christian instruction; neither can they rationally expect, that, in this day, instruments will be miraculously raised up and sent abroad to preach the glad tidings of salvation. The reasons, which induced infinite wisdom to take this method, at the first propagation of Christianity, have ceased; and the fu-

ture spread and power of religion will be effected, by the blessing of heaven on means used by Christians to communicate truth to their brethren of mankind. Blessed be God that the attention of pious people is awaking to this important subject; that their hearts are warming with love; and their hands beginning to communicate! This is a happy omen that a gracious God intends to enlarge the limits of Zion, and bring many to rejoice, who are now ignorant of his glory.

It is the duty of Christians every where to pray, and to communicate liberally of what God has given them, that the gospel may be preached to such as are ignorant of their own state; also to those, who cannot procure instruction nor bear the expense: but there is, in the present state of things, a greater obligation on Christians in America, than on any others in the world. Hitherto we have been free from those judgments, which render it impossible for pious people, in several parts of Europe, to do much more than bear their own burdens. Although they are in the furnace of personal affliction, their fervent

feelings, which are occasionally communicated, ought to shame our formality, and our want of love to souls which are perishing. The few poor Christians in Switzerland, who by the revolutions in their country are principally despoiled of their earthly goods, are contributing more freely than many of us, who have peace, plenty, and profess to be disciples of Christ. Must God correct us also to make us consider our duty!

The Heathen are placed near to us; from the Christians of Europe they are at an immense distance. Multitudes of them are on our borders, and within our national limits. These Heathen have never heard the name of Jesus. If natural conscience, at any time wounds them, they know not the physician and the healing balm; they look with uncertain dread on all that is beyond the grave; they know not the gospel law of holiness, nor the grace which sanctifies and prepares for eternal life. We all have the same father by creation, and they are children of immortality. He who died on the cross to comfort us with the joys of religion under the pains of life, and give us hope in death, hath commanded us to spread the joyful news from land to land, until it fills the earth; but we have not done it, and scarcely can it be said that we have tried to do it. Many from among us, have poisoned the Heathen on our borders by the communication of our vices, and the vicious have been diligent in corrupting, so that many of them think the name of Christian to denote the most unprincipled of men. This hath been done by such as disobey the gospel; while those, who profess to love the truth and to have received the benevolence of Jesus,

have been sleeping, and made no effectual exertions to prevent the evil, to instruct them in real Christianity, and point them to the holy and blessed immortality of the gospel.

Christians, you must meet those Heathen before the bar of your Redeemer; and although you may be saved by sovereign grace, will it not then appear, that thro' your neglect they have failed of eternal glory; and will not your own heaven be less blessed and glorious forever, for having been so indolent in your Lord's service? In seasons past there was an excuse for negligence in this duty, which now fails. The subject of this Christian obligation was strangely passed over in silence; but now it hath become matter of discussion and general information; so that ignorance and inattention to the duty cannot be an excuse. If only the small number who read this Magazine, were to give to so blessed and glorious a charity, what they might without any injury to their common conveniences, it would furnish the means for more general exertions than have ever been made in this country. This obligation is on all Christians, except it be those in most indigent circumstances. The little sums of the sincere poor are an acceptable offering to Christ, and plead with him for the salvation of perishing souls; and perhaps it is the instruction furnished by some widow's mite, that he will deign to bless, for bringing a Heathen soul to a crown of glory, and the eternal joys of heaven. O poor but happy Christian, whose offering is thus blest by sovereign grace, how wilt thou delight to meet in eternal blessedness, that soul saved through thy little bounty, and join thy voice with his, in praises a-

round the throne of God and the Lamb. Many such happy meetings there will be in heaven between those, who from distant climes are redeemed by the blood of Christ.

Ye rich and affluent, an indulgent God hath favored you with abundance. You can give, yea liberally, and not perceive your abundant superfluities lessened. Doubtless, your bounty supplies the table of many who are poor; and while you compassionate the poverty of a few days, will you not also contribute to feed the souls of men, with the bread of eternal life? Is not the soul of more value than the body; and eternity more interesting than time? Consider who made the difference, in circumstances, between you and the perishing Heathen; who gave you plenty, and the blessings of civilization; and the divine instruction concerning moral subjects, the riches of redeeming love, and the glory or woe of the eternal world, with which they are wholly unacquainted? It was the distinguishing, sovereign grace of God which made the difference. Are you not stewards of the divine bounties, and can you answer before the Lord, if you deny a liberal offering for the purpose of saving the benighted souls of your heathen brethren? Perhaps, you profess to be Christians indeed, and to be warmed with the love of Christ; if so, are you not warmed with the love of souls? Consider the love of your Redeemer! How he lived, agonized and died that you might hear the gospel and be delivered from the curse! Compare yourselves with his example. In poverty he went about doing good, and being innocent he died for the guilty; while in affluence and ease and gladdened with gospel

instruction, all purchased by the blood of the cross, what have you done? Doth your example, your love and bowels of compassion resemble his? Have you given evidence of a higher regard for the souls of men, than for your earthly emolument, when you have already more than sagacity can apply to the increase of human happiness, unless it be in acts of liberality? Compare yourselves with the divine example, go and warm and melt your hearts at the foot of the cross, and then determine your Christian obligation.

Christians, think not to say these heathen are never to be christianized; the obstacles are insurmountable, they cannot be civilized and therefore cannot receive the gospel. But are the obstacles greater than they were at the fall of man to the exercise of any grace whatever? yet wisdom and grace then triumphed, and the same wisdom and grace are now on the throne. Are the obstacles greater than they were in your own hearts? But you hope that sovereign power hath renewed them by your sanctification. The obstacles are great, but the promise is sure "I shall give thee the heathen for thine inheritance." The obstacles are great, but one of the greatest is the coldness of our hearts and of our prayers on this subject; and if these were removed we might trust in God for an effusion of his spirit, and the blessings of his providence to teach the unchristianized tribes of men.

Christians, think not to say we have given already, and not having seen the desired effects are discouraged. Remember, that this is your perpetual duty, and to be often repeated; a duty incumbent on your whole lives. Souls will always be precious. Systematic measures and the perseverance of years are

necessary to communicate instruction to heathen people. Say not then we are discouraged ; be not discouraged while the promise endures, but remember there must be means for the accomplishment of the promise.

But it is not the heathen only who claim our liberality. Perhaps the state of our new settlements is a higher call to Christian exertion ; and indeed, we cannot overlook either of these objects with a pure conscience. The American church is placed in a new and interesting situation ; and there is a new and more solemn obligation, than was ever found on Christians before, in any part of the world, arising from the removal of our children into the wilderness, where many of them cannot enjoy the hearing of the word and the administration of ordinances, without our assistance at the present moment. It is estimated that there are in the wilderness on the back part of the United States, between two and three thousand settlements which are unable to support teachers of religion. The inhabitants pitched in a wilderness, on small farms purchased from the more affluent dealers in new territory ; few of these affluent people are with them ; some of them, also, are regardless of religion, and indisposed to Christian doctrines in their purity. We never can depend on the great land dealers to pay much attention to this subject. These industrious inhabitants, who have good prospects after a few years are past, are now struggling with the roughness of the wilderness ; they are yet poor ; their numbers are not sufficient to support a religious instructor ; multitudes of them have little inducement to convene on the sabbath ; there is among them a great scarcity of pious and instructive books ;

they are exposed to the seduction of infidelity on one hand, and the enthusiasm of ignorant pretenders to religion on the other ; they are gradually forgetting the religious habits and truths received in their youth ; and in many places becoming insensible of the benefits both for time and eternity, which flow from establishments for pious instruction. And who are those thus situated ? They are our old neighbors ; our brothers, our sisters, our children. We were the instruments of giving them life ; we drew our nourishment from the same breasts ; our childhood and youth were passed together, and we called them our friends and our dear ones. By our mouths they were first taught ; by our hands they were baptized ; by our prayers they were consecrated to God ; and doubtless we do sometimes yet pray for them ; but shall we rest in this ? Ought we not to give evidence of the sincerity of our prayer to God, by furnishing them the means of instruction so far as is possible to our power ? It was their lot to go into the wilderness ; ours to remain on the old seats of our common ancestors, and under the bright sunshine of gospel means ; and shall we not consider their situation ? Shall we not help them to remember God ; to seek and serve a glorious Saviour ; to form and organize churches ; to obtain pious instructors and train up their babes, who are born in the wilderness, in the ways of God ? Reader, remember, that by the Missionary services furnished through thy liberality, thou art communing with thy old neighbors, thy brothers and sisters and thy children, in the things which pertain to the kingdom of heaven. Say not in thine heart these people do not need such assistance ; for

though a few settlements may be wealthy, far the greater number are otherwise. Say not, that they do not desire such assistance, for it is a mistake, and the desire of multitudes is ardent. There are infidels and haters of piety in the new settlements, as there are in the old, and these men will attempt to ridicule all the means of religion ; but believe them not, nor be deterred from doing good by their suggestions. There are vast numbers who desire to hear, and they thank God for the opportunity. The labors of your Missionaries have been greatly blessed, to call the attention of many thousand souls, many of whom are now rejoicing in the peace and obedience of the gospel. In another letter I shall lay before you an estimate of the Missionary services furnished by this state, and some further motives for your future liberality.

#### MINORIS.

#### *On the nature of the Saint's perseverance.*

IT is admitted by all who are denominated Calvinists, that all those who are born again will, through the grace of God, so persevere in a course of holy obedience, as to obtain eternal life in the coming world. But there are two differing opinions concerning the nature of this perseverance. One, which seems to be the most ancient and general, is, that grace or holiness in the heart, once implanted, is an inamissible principle, and is, in truth, the beginning of eternal life, though at first very imperfect. The other is, that grace or holiness is not a *principle*, but merely an *exercise*, and that, as saints are imperfectly sanctified in this life, there is, in the present state, a constant alternation of gra-

cious and sinful exercises in their hearts, in which they are perfectly holy, and perfectly sinful by turns ; and that nothing more is meant by the doctrine of the Saint's perseverance than this, that all those who are born again, though they will fall, every sin they commit, into a totally sinful state, being nevertheless secured by the covenant of grace, shall obtain eternal life.

I beg leave to submit the following considerations in support of the former opinion, which I believe to be the truth.

It is evident that there is such an opposition either of principles or of exercises in every Saint as in the scriptures is called a warfare. St. Paul, addressing Timothy, says, "That thou by them mightest war a good warfare." Also, "Fight the good fight of faith, lay hold on eternal life." Of himself he says, "So fight I, not as those who beat the air, but I keep under my body, and bring it into subjection." In another place he says, "We wrestle not (or not only) against *flesh and blood*, but against principalities and powers." Again, in the Song of Solomon, Christ addressing the Spouse says, "What will ye see in the Shulamite ; as it were the company of *two armies*." But certainly there can be no warfare unless the armies, or the combatants, are on the field together ; and this is equally true of a spiritual as of a natural warfare. If the exercises of the Saints are all perfectly holy, or perfectly sinful, then the existence of the one sort of exercises necessarily precludes the existence of the other ; during the presence of a holy exercise, there can be nothing to oppose it, and when it ceases to be, opposition to it comes too late, because by the supposition, it no

longer exists: so during the presence of a sinful exercise, there can be nothing to oppose that, for there can no contrary exercise coexist with it, and when it ceases to be, opposition to it comes too late, and is utterly impossible. Both exercises, while they exist, hold an entire and uncontrolled dominion; but this is utterly inconsistent with a war between them. No war can exist between them unless they actually conflict and struggle with each other, as Jacob and Esau did while in their mother's womb; but this is impossible, for there is no moment in which they coexist.

That two opposite exercises of the will should coexist, I admit is impossible, but I do not think it impossible for two opposite laws or principles of action to coexist, and that they actually do so is, I think, demonstrated by the Apostle Paul, in his discourse on that subject, in the 7th Chapter of his Epistle to the Romans. He plainly speaks of two opposite laws, the law in his members, and the law of his mind; by which, I think, he must mean two opposite principles of action. Distinct, independent exercises cannot properly be called a law; but *that* within us, whatever it may be, that lays a foundation for a *train* of exercises of a certain kind, may be so called, whether it be taste, propensity, inclination, or other divine constitution whatever. The seat of these opposite laws, according to the apostle's figurative representation, is not the same; one is in the members, the other in the mind; still, it is evident, he speaks of them as coexisting. And as he would do good uniformly and constantly, obeying the impulse of the law of his mind, were he not dragged the other way by the law in his members; and as the mind, rather than

the members, denominates the man, he concludes, that it was not properly *he* who did that which he would not, but *sin* that dwelt in him. Here it is evident that the *new man* gave denomination to Paul's *person*; and in that view of it, it was not *he* who did wrong, but *sin* the *old man* or the *body of sin* within him. And in the same sense St. John says, "*He* that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." But if the new principle called the *new man* or the *new creature* denominates the person of every Saint, then certainly it always exists, and there is a vital seed in the heart that never dies. He is not therefore perfectly holy and perfectly sinful, by turns, but he is *always* a Saint, or a holy person. The same is proved by the whole of the Apostle's discourse. He says, "For what I do, I allow not," that is, at *the instant* I do evil, I allow it not, "for what I would, that do I not; but what I hate that do I." That is, opposite propensities, at the same moment, exert themselves in opposite directions. "For *to will* that is, a *propensity to do good*, is *present* with me," he must mean *always* present, for it is asserted, without limitation, "but how to perform that which is good I find not." Further he says, "I find, then, a law, that *when* I would do good, evil is *present* with me." That is, present at the time, *when*, he would do good. *To will*, that is a disposition to do good, then, is always present, and *evil* is always present *when* he would do good, or which is the same thing, they always coexist. The constant struggle there is between the two principles, or between the *old*

man and the *new man*, constitutes the spiritual warfare which exists in every true Christian. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."

As the holy scriptures are every where full to the same purpose, I will select a number of passages which, I think, will place the matter in a still clearer light. In general, all those texts which prove that the *saved* pass through the new-birth, or are born of God, equally prove the *perpetuity* of a principle of spiritual life. The most prominent idea in birth is the commencement of life, and the most prominent idea in the new-birth is the commencement of spiritual life. A new creature is formed. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Here the question will be, does this new creature ever die? Or, is the vital principle ever extinct? Now if all holiness and sin lie in exercise, and that exercise, in the regenerate, is alternately perfectly holy and perfectly sinful; then the spiritual life produced in the new-birth, which is holiness, is often extinct, or the new creature often dies; indeed, what is called *the old man* and *the new man* die and revive as often as the opposite exercises alternate. But, this seems not to be the truth. On the contrary, spiritual life in the soul is the commencement of a life which *never* ends, or eternal life. In the 13th chapter of Matthew Christ represents it, by seed sown in good ground, which does not die in the earth, but germinates, and progresses forward, till it brings forth fruit to perfection. Its progress is marked, first the blade, then the ear, then the full

corn in the ear. Again he represents the kingdom of God as it was to exist in the world, and also in the soul of the believer,\* in its progress towards perfection, by a grain of mustard seed, which a man took and sowed in his field. This parable, in addition to what was represented by the good seed, further shows, that from small beginnings the kingdom will become immensely great and glorious.—Again, he represents it by leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. Now this again shows the unceasing progress of the kingdom, in both the senses mentioned, towards perfection; not by intermitted steps, but in a gradual advance; for the nature of leaven is to produce a fermentation in the meal duly prepared, which will never cease to operate, till the whole mass is fermented, and changed into its own nature.

The Apostles, following the steps of the great teacher who came from God, frequently represent spiritual life in the soul, under the same emblem of *seed sown*. The Apostle Peter says, "being born again, not of corruptible seed but of *incorruptible*, by the word of God which *liveth and abideth forever*." The seed, according to our Lord's explanation, is *the word of God* in the heart, or what elsewhere is called *the engrafted word* or *the word mixed with faith*; this is expressly said to be *incorruptible*, and which *liveth and abideth for ever*. St. Paul says this same word of God is *quick* or *living*, and powerful, sharper than any two-edged sword, piercing, &c. and is a discernor of the thoughts and intents of the heart. It is, when mixed with

\* Luke xvii. 21. Romans xiv. 17.

faith, and so become the engrafted word, an *immortal principle of life* in the soul. St. John, in his first Epistle says, "Whosoever is born of God doth not commit sin, for his seed *remaineth* in him," &c. if the seed, or spiritual life *remaineth*, it is never intermitted. Again he says, "I have written unto you young men, because ye are strong, and the word of God *abideth* in you," &c. On which the same remark may be made. He adds, "But the anointing which ye have received of him;" or the sanctifying influences of the spirit of God, "*abideth* in you, &c. and as the same anointing hath taught you, *ye shall abide in him.*" Here is not only their actual state, *abiding in Christ*, but a promise of their continuing so to do, *ye shall abide in him.* Again, "We know that we have passed from death to *life* because we love the brethren. He that loveth not his brother, *abideth* in death. Whosoever hateth his brother, is a murderer, and ye know, that no murderer hath *eternal life* abiding in him." Here, he who loves, and he who hates his brother, are contrasted; the one hath *life* the other hath not *eternal life* abiding in him; to make the antithesis complete, the *life* which he who loves his brother hath, is *eternal life*; for if neither of them have *eternal life*, he who hates his brother is not distinguished from him, who loves his brother, by saying, he hath not *eternal life* abiding in him; the consequence is, he who loves his brother, hath *eternal life* abiding in him; but *eternal life* is an indefectible principle. Conformably to this idea, St. Paul, in his first letter to the Corinthians, says expressly, charity or love to God and man, *never faileth*; it is

therefore eternal. Our Saviour says, "This is *life eternal* that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" but every believer has the true knowledge of God and of Jesus Christ, he has therefore *eternal life*.

Again, the divine writers compare this principle of grace in the heart to *living waters*, than which nothing has a more unceasing energy and motion. Solomon says, "Keep thy heart with all diligence, for out of it are the *issues of life*." The mouth of the righteous man is a *well of life*. The law of the wise is a *fountain of life*. Understanding is a *well-spring of life* unto him that hath it." Our Lord addressing the woman of Samaria, says, "If thou knewest the gift of God, and who it is, that faith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee *living water*. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water *springing up into everlasting life*." Again, "He that believeth on me, as the scripture hath said, *out of his belly shall flow rivers of living water*." No image in nature could more fully illustrate the vital energy and perpetuity of grace in the heart.

The same truth is evident by what Christ says of himself, "I am the living bread which came down from heaven, if any man shall eat of this bread *he shall live forever*. Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you. Who so eateth my flesh and drinketh my blood, *hath eternal life*." And much more of like import, in the same passage.

Every true believer, in the sense of this passage, eats the flesh and drinks the blood of Christ. It is an act of faith, and is necessarily involved in the general notion of saving faith; every true believer, then, hath *eternal life*; and he hath it *in presenti*, in the very act of feeding upon Christ; which eternal life will of course continue through the present state, and will be perfected in heaven.

The same is manifest from Christ's words to Peter, just before his deplorable fall. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But *I have prayed* for thee, that *thy faith fail not*." He makes the same intercession for *all* Saints, and we know that the Father heareth him *always*; the faith of the Saints, therefore, *never fails*. But faith worketh by *love*, or charity. Charity, therefore, never fails, which the apostle Paul says, in so many words, as we have seen before. The love of God and man, then, once inkindled in the heart, is a holy flame, which is never extinguished, but lives forever.

Again, Christ is formed in the soul of every Christian, of which, his being formed in the womb of his virgin mother is a scripture emblem. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you* the hope of glory." "My little children," says the same divine writer, in his letter to the Galatians, "of whom I travail in birth again, until *Christ be formed in you*." Now Christ, "Is the true God and *eternal life*." Eternal life, then, is formed in the soul of every Christian. Further Christ prays in behalf of all who believe on him in these words, "That they all may be one, as

thou Father art in me and I in thee, that they may be one in us, that the world may know that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one." In virtue of this prayer, all who believe, become *One Body*, informed and animated by *One Spirit*, even the spirit of God. The God and Father of all, who is above all, and through all, is *in* them all. Christ dwells in them, in like manner, as the Father dwells in him. Just before Christ had said, "I will pray the Father, and he shall give you another comforter, that he may *abide with you forever*; Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he *dwelleth with you*, and *shall be in you*." Thus it is evident, that the three persons of the ever adorable Trinity dwell in the redeemed, not only collectively, but individually, and shall dwell in them forever. They are, and each one is, an holy temple of the Lord, and a habitation of God through the spirit. But surely all this implies a principle of spiritual life, nay of eternal life in every Saint, and can by no means consist with the notion, that the Saints are perfectly sinful when they have sinful exercises or volitions, and that at such times they have no vital principle of holiness within them, by which they are distinguished from the unsanctified.

Having said what I purpose, in proof of the point in question, I will conclude with this reflection, in the words of scripture. "That eye hath not seen, nor ear heard, nor have entered into the heart of

man the things that God hath prepared for them that love him."

*The Gospel a Doctrine according to Godliness.*

(Continued from page 283.)

NUMBER III.

IV. **T**HE gospel in its requisitions, as to the principal condition of pardon and salvation, is a doctrine according to Godliness.

The principle condition of pardon and salvation, is faith in Christ. This will appear by the following specimen of its declarations upon this head. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—He that believeth on him is not condemned: but he that believeth not is condemned already. He that believeth on the Son hath everlasting life.—He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him who believeth in Jesus.—Therefore we conclude, that a man is justified by faith without the deeds of the law. Believe on the Lord Jesus Christ, and thou shalt be saved."

Hence, it is undeniably manifest, that faith in Christ is the grand capital condition of pardon, justification, and salvation—that *this* implies, involves, and is connected with, every thing really necessary to salvation, and will issue in eternal life.

Some, indeed, have seemed to think, that in this particular, the gospel contains a doctrine rather

unfavorable to Godliness. If men are justified by faith, and not by works, and he that believes will certainly be saved, what need have we to trouble ourselves about personal holiness?—Hence some may have thought, the gospel tended to encourage or countenance the neglect of practical religion; and to open a door to immorality and wickedness.

That some have thus *perverted* and *abused* the doctrine of grace will not be denied: but that the doctrine of salvation by grace, through faith, or any of the doctrines of grace, as stated in the gospel, warrant or afford just ground for any such conclusion, is utterly denied. All such-like inferences from the gospel doctrine of justification by faith, or from the assertion, that he who believeth shall be saved, are founded on imperfect, defective, partial, or erroneous notions of the nature and properties of the faith required in the gospel, as being necessary to and connected with salvation.

If men think the faith, with which the gospel connects salvation, consists in a bare belief or conviction of the truth, and implies neither love nor repentance, nor any other right exercise of heart, it is not strange, if they think themselves warranted, by the gospel, to expect salvation without personal holiness, or any real piety; and of course that the gospel tends to encourage ungodliness, or opens a door to licentiousness. Suchlike appear to have been the notions of some in the apostolic age; who are reproved and confuted, in James ii. 14—26.

Or if the faith, with which salvation is, by gospel promise, connected, consisted in a firm belief, that we are justified—that our sins are forgiven—that God is our

reconciled God and Father, and that *we* shall certainly be saved; and if it was wrong and wicked, even the great sin of unbelief, to call in question or to doubt the truth of these propositions, however unholy and carnal we ourselves are, as those originally called Antimonians appear to have held; it would indeed appear, that the gospel countenanced and opened a wide door to iniquity. But these and all suchlike notions of faith, are as opposite to the truth, as darkness is to light, or sin to holiness. Hence, in order clearly to show how the gospel in its requisitions, as to the principle condition of pardon and salvation, is a doctrine according to Godliness, it will be proper to point out some of those things, which, according to the plain tenor of the scriptures, are essential to, as being implied in, or indissolubly connected with, the faith required in the gospel, in order to forgiveness and eternal life.

1. The faith required in the gospel, is more than a bare conviction or belief of the truth; it is receiving the love of the truth, and implies cordial consent to and acquiescence in the character and mediation of Jesus Christ, and in the import of his death and resurrection; with every correspondent exercise and affection.

Paul plainly foretold, to the Thessalonians, that strong delusion would be sent upon some, "because they received not the love of the truth, that they might be saved;" plainly importing that the faith necessary to salvation, implies receiving the love of the truth. He accordingly said to the Galatians, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which *worketh by love*;" and taught the Romans, that it is *with the heart*

that man *believeth unto righteousness*. Hence I am led to remark,

2. Faith implies a new heart, and is found in those only, who are born of God. Paul uses the expressions, *a new creature*, and, *faith which worketh by love*, in the same sense, or as implying or signifying the same thing. Gal. v. 6, and vi. 15. John tells us, that they who received Christ, even they who believe on his name, "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and says expressly, "Whosoever believeth that Jesus is the Christ is born of God." This leads me to remark,

3. True faith in Christ implies and cannot exist without true repentance of sin. This is evident from the nature of faith.—The same is proved by all those passages of scripture, which declare the necessity of repentance in order to pardon, and call upon men to repent that they may be forgiven and saved, and connect forgiveness and salvation with repentance, just as they do with faith. A specimen of these may be seen in Mark i. 15. Luke xiii. 1—5, and xxiv. 47. Acts ii. 38, and iii. 19, and v. 31. and xi. 18. and xx. 21. Hence,

4. Faith in Christ implies a disposition to, or the principle of all holy obedience, and is expressed and appears in good works, in conformity to the general tenor of the divine law, and to the peculiar precepts and institutions of the gospel.

Paul says, *faith worketh by love*. Love is the principle or life of all true obedience. "If a man love me," said Christ, "he *will* keep my words."

Such, as now briefly suggested, is the faith required in the gospel. And what can be plainer, than

that the gospel, by making this faith the grand condition of all its blessings, and indispensibly necessary to pardon and final salvation, teaches a doctrine according to Godliness, favorable to the interest of real piety and true holiness, and admirably adapted to enforce and promote it?

Hence, we may well be excited to examine ourselves, with respect to the nature and properties of our faith; and cautioned against resting in any faith, short of that which is stamped with the aforementioned characters.

(To be continued.)

*An answer to questions respecting God's visiting the iniquity of the fathers upon their children.*

(Continued from page 301.)

HAVING in my former number, suggested some observations to show, "How it is to be understood that God visits the iniquity of the father upon his children, down to the fourth generation:"

The second part of the question is now to be considered, "How is this consistent with individual responsibility? By individual responsibility is meant, that every individual shall answer for his own conduct, and shall not, for the sins of others, suffer any punishment, which he himself does not justly deserve.

IN showing the consistency of "visiting the iniquity of the father upon the children" with individual responsibility, or divine justice; it is necessary to observe, that mankind are all sinners. As the apostle declares, "All have sinned; and the whole world has

become guilty before God." All therefore being sinners, they justly deserve the curse or penalty of the divine law, which implies all the evils of the present life, and everlasting destruction in the future world. Consequently God may, in perfect justice, bring upon any of mankind, whatever temporal calamities he sees fit. Should he bring these evils upon them without any reference to the conduct or iniquity of their parents, he would do them no wrong. Consequently it cannot be at all inconsistent with justice or individual responsibility for God to bring such calamities upon persons in consequence of the wickedness of their parents; since they themselves justly deserve these evils.

For instance, the children of Korah, Dathan, and Abiram were sinners. They were also creatures, whose lives were at the divine disposal. God therefore had a perfect right to take their lives, as he pleased. He would have had a just right to cause the earth to open her mouth and swallow them up, though their fathers had been the best of men. He had the same right to take their lives in this way, as by sickness, burning of houses, or any other calamity. Therefore God did them no injustice, in thus destroying them on account of the daring wickedness of their parents, and as a token of his displeasure against it. And this is always the case, when children suffer evils in consequence of the wickedness of their parents. They themselves are sinners, and so justly deserve far more than all these temporal sufferings at the hand of God. Consequently his bringing such calamities upon them, on account of the iniquities of their parents, is perfectly consistent with the strict-

est justice and personal responsibility.

Nor is it less consistent for God, in consequence of the peculiar wickedness of parents, to suffer their posterity to go on in sin, or to fall into such vicious courses, as will ruin them for time and eternity. Mankind through their native depravity of heart, if left to themselves, will run into all manner of vice, and will never repent and go to Christ, unless drawn by the Father. But God is under no obligation in justice to dispense his grace to any by renewing their hearts, or to restrain their sinful inclinations; but may leave them to impenitence and their own heart's lusts, whenever he sees best. Thus he might consistently have left Absalom to rise up in his wicked, unnatural rebellion, had David never been guilty of adultery and murder. Therefore God's leaving him to fall into this wickedness in consequence of David's heinous sin in the matter of Uriah, and as a punishment to him for this sin, cannot be inconsistent with justice and individual responsibility. For Absalom justly deserved what he suffered, although his wicked conduct and wretched end were also a just and grievous punishment to David.

So God, in perfect rectitude, may leave any of mankind, by following their own sinful inclinations, to fall into vice, or go on in impenitence and unbelief, without any regard to the conduct or iniquities of their parents. Therefore it cannot be inconsistent or unjust in God to leave them to these things, in consequence of the wickedness of their parents, and as a token of the divine displeasure against it. For whatever may be the immediate occasion of their

being visited with temporal or spiritual judgments; yet they will never, in this life, suffer any thing more than they deserve. And in the future, which is to be a state of complete retribution, their punishment will be exactly in proportion to their criminality.

These considerations may vindicate the justice of God, in the evils which mankind experience in consequence of the fall of Adam. For although in consequence of his sin, they are born with depraved dispositions, which lead to sinful exercises, and on account of their own sins, originating from this depravity, they are exposed to the most dreadful evils in the present and future world; yet they are not punished, either in the present or future life, any more than they justly deserve for their own personal sinfulness. Therefore God's dealing with them in this manner is entirely just.

Thus God, "in visiting the iniquity of the fathers upon the children," is perfectly consistent with justice or individual responsibility; which implies, that each one shall be punished for his own sins only, or no more than he justly deserves.

What has been said on this subject furnishes an easy solution to the last Question, "How is this consistent with what we see in the world, the uninterrupted prosperity of notoriously wicked persons for several generations together?" As God visits the iniquities of the fathers upon the children by spiritual, as well as temporal judgments; he may, in the instances now stated, visit the iniquities of these wicked persons upon their children by giving up the children to worldly pursuits and prosperity, and leaving them, like their wicked parents, to choose this world as

their portion, and then to bring upon themselves everlasting destruction.

This is visiting the iniquities of the fathers upon the children in the most awful manner, and is unspeakably worse than temporal judgments. And it seems as if the children of wicked, worldly parents were often visited in this way; as the most of them appear to be left to follow the evil examples of their fathers in making earthly objects their God, or chief pursuit.

But should there be instances, where the children of notoriously wicked persons are both pious and prosperous in this life; it would not be inconsistent with the declaration of God's "visiting the iniquities of the fathers upon the children," because, as already shewn, this is not a positive declaration, that he will do it in every instance. But it is a general declaration, implying, that he may, and often does thus visit children. But still he is at liberty in his sovereign goodness to dispense with this threatening, when he sees best, without violating his truth; since he has not bound himself to do it in every instance.

From the observations suggested in answer to these queries it may be remarked, that the divine constitution in "visiting the iniquity of the fathers upon the children" is not only perfectly just, but is wisely calculated to answer valuable and important ends.—It strikingly manifests God's displeasure against impiety and wickedness, as in the instances of Korah and his company, and of the Jewish nation, upon whose children God so remarkably visited the iniquity of their fathers.—It also affords peculiar motives to dissuade parents from vice and wickedness, and to influence them to engage in relig-

gion and yield a cordial obedience to all the divine commands.—For by living in impenitence, vicious practices, or neglect of the duties of religion, parents not only expose themselves to destruction, but they are doing what tends to draw down the judgments of heaven upon their dear children, and to ruin them forever.—How many parents, by their wickedness, have thus been the means of the eternal ruin of their beloved offspring. For it is declared of God, by the prophet, "Thou recompensest the iniquity of the fathers into the bosom of their children after them." On the contrary, if parents are pious and obedient, there is great encouragement, that they may be the means of drawing down blessings on their children, and of saving them as well as themselves.—These considerations must have great weight with all parents, who believe the sacred scriptures, and have any regard for the temporal or eternal interest of the offspring of their own bodies.—Who, that is not callous to all the tender feelings of a parent, can think of exposing his dear children to ruin by living in sinful courses? How cruel and criminal is the conduct of such? Let us then keep the statutes and commands of the Lord, "that it may go well with us, and with our children after us"—"Choose life, that both thou and thy seed may live." H.

NOTE. Some of the ideas and expressions in the preceding observations are taken from a piece, which the writer published on this subject a few years since in the Theological Magazine.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE enclosed letter was not

originally intended to be presented to any eye but his to whom it was addressed. I intended that God should be the only witness who should ever behold it, except my correspondent. But some months subsequent to the time when it was written, a particular occasion, rendered it proper, (as I thought) for me to read it to a confidential friend on whose judgment I place great reliance; and he advised me to forward it to you for publication. With diffidence I complied. To you, Gentlemen, it is now submitted, and you will publish it or not, as you may judge best. My sincere prayers are offered up to the Throne of Grace, for the success of your benevolent undertaking as, I trust, those of all good people are; and you may have the pleasure to behold the work of the Lord prosper in your hands.

A LAYMAN.

Dec. 5th, 1800.

MY DEAR FRIEND,

**A**N observation which I heard you make, when I last saw you, has, from that time to the present, dwelt upon my mind, and given me great anxiety on your account. It was on the subject of salvation. I think you will recollect it, on my repeating it to you, and noticing the place where it was made. In July 1798, you and I were returning from a journey up Connecticut river; and, as we were passing through Hadley meadow, you advanced a sentiment which I did not perfectly comprehend. I enquired whether you pretended to Atheism? You replied No. But you went on to observe that "neither you, (meaning myself) nor any other person, would find any thing in the New Testament, but what went to confirm, (or establish) the Doc-

trine of Universal Salvation."

Now as I conceive such an opinion to be totally fatal to you, and possibly may be so to your children, I have thought it to be my duty to write to you on the subject. For, should I meet you at the bar of God, a final cast-away, I am conscious it would be justly exacted of me why I had not given you a timely warning? And I could not answer for the neglect. Whether it will have any good effect in leading you to a renunciation of your error, must be left with a holy, a sovereign, and merciful God, with whom is the residue of the Spirit; to whom my prayers are daily offered on your behalf; that he would be graciously pleased to enlighten your mind in the knowledge of Christ, and lead you home to himself thro' the merits of a glorious Redeemer. I frankly confess to you I have not much hope that you will attend to what I write; for people, who once adopt that error, have so many temptations to continue in it, both from the wiles of Satan, and their own depraved hearts that I have rarely heard of any one who has left it. But, having quieted themselves in a sinful course, they usually go on, with that blindness of mind, which they have voluntarily chosen, until death overtakes them, and convinces them, when they would give worlds to repair their error, that they have been fatally deceiving themselves. Such, I fear, will be your situation.

I presume I may, without arrogance, say, that I have paid much more attention to this subject than you. My employments, and situation in life, have regularly led me to do it. I have read largely upon it, the ablest champions, both for, and against it. I have endeavored to weigh all their ar-

guments coolly. I have attended to the lives of those of my acquaintance who have professed to believe it; and the best opinion which I can form, relative to it, is this; viz. that it is one of the most successful schemes that the great adversary has ever devised, to lead men away from the truth; that those who do imbibe it, are induced to do it to quiet their own consciences in their wicked courses; and that those who do adopt it, *do it with a particular view to their own exemption from the punishment denounced against sinners who die impenitent.*

I am not about to treat this subject argumentatively. The limits usually assigned to a letter will not admit of it. But I shall suggest a number of things, (and with plainness) with a view to induce you to examine the subject thoroughly, before you risk your interest for eternity upon it. The arguments for, and against it, you may find in Doctor Edwards' reply to Chauncey, much more ably and clearly stated, than I could do it, should I attempt. And in my own opinion, if you examine, with that candor which your interest alone ought to produce, you will find the arguments perfectly conclusive against universal salvation.

Let us look at our situation. You and I did not make ourselves, but we are here in life. There is but one book in the world, (beside those which are copied from it) which contains any rational account of man's origin. The wisest and most learned of the Heathen Philosophers, have written much, and with great anxiety, respecting the origin and destiny of man. And the writings of Socrates, who was, confessedly, the wisest, and greatest of them all, manifestly shew that he was in a

state of uncertainty respecting these very important and interesting enquiries. It is from the bible only, that we get the true account, and there we are taught our duty *plainly*. There we, also, learn, that men can wrest scripture to their own damnation. Is not the character of man, as he exhibits it in this life, truly drawn in the Bible? Is not man quarrelsome, malicious, profane, lustful, thievish, false, and deceitful? So says the bible. Must not all of us die? We know we must. Now we come to the important question, what will be our end, or situation after death? This question you have to settle for yourself; and if you should mistake, I wish you to carefully remember, that *mistaking* in your solution of it will not mitigate the dreadful horrors of your situation, because there is a *sufficiency of evidence* on the subject, amply within your reach. And if you, either through prejudice, or too much anxiety to obtain worldly possessions, through indolence, or carelessness, do not attend to it according to its importance, and judge aright respecting it, the dreadful consequence must be yours, and yours only. For every one standeth or falleth for himself.

The vulgar and ungentleman-like habit of profane swearing, I am informed has greatly increased upon you. Several persons, not very scrupulous on the subject themselves, after having been in your company, have spoken of you, to me, as being singularly addicted to it. This is a vice, expressly forbidden in the Bible; and it is declared that profane swearers shall have their portion in the lake that burns with fire and brimstone.—What language can be plainer, or more express? I shall make only two enquiries of you respecting

that practice, and shall leave you to answer them to yourself. What *real good* have you ever derived from profane swearing? Have you not adopted the system of Universal Salvation, *merely* that you may indulge yourself in that vice, and others which are expressly forbidden in the word of God, with less compunction, and more ease of conscience? I am perfectly satisfied, in my own mind, how you will answer these questions if you answer them *truly*; and *truly* you *must answer them before God*; and that not many years first. You are now considerably past middle age; and if you were sure you should live to seventy years, (which few of your ancestors have done) it will still be but a short time, before you will know whether you have adopted a wrong and ruinous opinion or not. —Should it prove that you have, think, O think, my friend, what must be your situation! All your enjoyments will be past—all your hopes of ease and pleasure utterly at an end. Many of your friends of this world; those with whom you have taken pleasure in this life; those with whom you, perhaps, now flatter yourself, you shall spend an eternity of happiness, will then be separated from you; they on the right hand, and you on the left, of your judge—and, while you are beholding them reaping the blessed harvest of the good seed, sown on the fruitful soil of true faith in the Lord Jesus Christ, carefully cultivated with all the Christian graces, you will be necessitated to view a prospect of misery, interminable, of woe, forever increasing, from which you can never escape, and upon which you must enter as soon as the awful command is given, “Depart from me ye cursed into everlasting fire prepared for the devil and his angels.”

Instances there are, I acknowledge, but they are very uncommon, of people's ever reforming, when they are past the age of thirty-five years. At least, my experience witnesses to this truth. If you will look back upon your past life, you will find it has been short and troublesome. Yet in all probability, you have lived much the greatest part of it. If, during the greatest half of your life, you have indulged yourself in sinful practices, and in pursuits condemned by the law of God; and if you have hitherto reaped nothing from them, but vexation and disappointment, (which I am perfectly sensible is the fact) I ask you, as one who is concerned for your future peace, whether you had not better try a different kind of principles and practices? I should think that selfishness alone would prompt you to this were it not for the deceitfulness of sin.

You must accept of a Saviour on Christ's own terms or you must reject him. He now offers himself to you; but it is *in his own way*. If, when you come to the bar of God, you find that Christ rejects you, and consigns you over to torment without end, your telling him that you understood the gospel otherwise, and that *you thought all would be saved*, will do you no good. Will the thought, that you have deceived yourself then give you any consolation? O! no. It will only increase your misery; for you will then recollect, that you once had the offer of salvation as well as others—that they embraced it in truth, but that you were deceived by Satan, who is now to forever exult in your blind credulity, with which he led you on to destruction. I repeat it. Christ now offers himself to you; but it is on

his own terms. If you accept of him, *on those terms*, he will save you from *sin*, as well as from *miser*y; and no one was ever saved from misery, who was not first saved from sin: Because misery is a necessary and inevitable consequence of sin. They are inseparably connected. But if you will not accept of him *as he says*, you will fail of his benefits, and be cast into outer darkness, until the great day; when you, and I, and your connections, and friends, and all others, must come forth to give an account of ourselves and be judged. If it then appears that you rejected Christ; because you loved sin, as it will appear, if you do finally reject him, you will be shut out; while you may probably see your parents, your wife, some of your brothers and sisters, (I hope all of them) many of those who are now your friends and acquaintance seated at the right hand of their Judge, and preserved from those dreadful torments which will await you and all others who do reject the Saviour.

I beseech you to think of these things as they are—do not deceive yourself in so important a concern. I have endeavored to state these things truly and plainly, to you. Not to wound your feelings; for what good can that do me? I have done it, because I am extremely anxious that you should determine aright, that you need not mourn at last, a fatal obstinacy and blindness, which is the certain ruin of every one who retains it to their end. I have done it, because I am conscious that it is my duty to warn you, if I see you in danger, that I may not have the neglect charged to my account, to swell the multitude of my crimes.

Accidentally hearing of your illness, I thought it might, with the blessing of God, afford you a favorable opportunity to reflect; which your hurry in business, when in health, might preclude. And also, with a hope that you may have had eternity more strongly depicted to your mind, during your sickness, than when your attention has been much engrossed by the cares and business of the world, I have forwarded this to you. And I pray God of his infinite mercy, through our blessed Lord and Saviour Jesus Christ, to guide you in that straight and narrow way, which will lead you to himself, “where the wicked cease from troubling, and where the weary are at rest.”

I am, &c.

*An account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a series of Letters to the Editors.*

[Continued from page 314.]

#### LETTER XV.

*Second letter from the Rev. Amos R. Robbins of Norfolk.*

GENTLEMEN,

**H**AVING given a plain narrative and brief sketch of the wonderful work of God among us; after requesting a remembrance in your prayers and thanksgivings to the God of sovereign grace on our behalf; I might have stopped there perhaps rather than add any thing further. But my feelings dictate that some remarks and observations concerning the aforementioned display of the power and grace of the King of Zion may be useful by his blessing, to comfort and encourage the

people of God, and animate them to continue in their desires and prayers for the enlargement of the dear Redeemer's kingdom. And may possibly administer instruction to some poor distressed sinner who is with painful solicitude enquiring about the great salvation.

It may be remarked then, in the first place, that it is of unspeakable importance that the means of grace be used with impenitent, Christless sinners. Many are apt to say "If God have mercy on whom he will—if we are so totally dependent on sovereign grace; it avails nothing to use means, or pay any attention to the concerns of the soul."

But we find that Jericho's walls must tumble down in consequence of the blowing of the ram's-horns: That *Naaman* must wash in the waters of Jordan, rather than those of Abana and Pharpar, in order for a cure of his leprosy. We have found by experience that not only the preaching of the word; but that Christian conferences and social prayer, at which Christless sinners are present, have been abundantly blessed for the continuance of serious impressions on their minds, and increasing conviction of their heart-wickedness and total insufficiency ever to help themselves.

2. It may be further remarked, that those doctrines which the world call "hard sayings" are the most powerful means in the hands of the blessed spirit, to pull down and destroy Satan's strong-holds in the hearts of sinners. No preaching, or conversation seems so effectual to drive them from their hiding places and refuges of lies, as to tell them plainly that they are eternally undone, if the unpromised mercy of God is not displayed in their favor;—that they have not

the least claim on God, and if he does not have mercy they are gone forever;—that their eternal state is already fixed in the divine mind; and it concerns them to know what it is like to be;—that all they do short of real submission to God is wholly selfish;—that they may as well despair of ever helping themselves first as last; and that the reason why they don't find relief is merely because they will not yield and bow to a holy sovereign God—because they "will not come unto Christ that they may have life." I am fully sensible that some will be greatly irritated at these naked truths, and will not hear them: but those whose eyes are open to see and realize eternal things will be silent: and altho' they do not approve, yet in their consciences they fear they are true, and appear to be cut to the heart. We are sensible that this is a hard task, very disagreeable to the natural feelings, when at the same time our bowels yearn over such poor distressed souls: but it may be of infinite consequence to them. *Good* cannot be spoken to them while in opposition to God; but *evil*. By the Holy Ghost "the letter must kill; but the Spirit giveth life."

3. It is also worthy of particular notice, that when the subjects of this work of grace are brought to submission, hopefully renewed and find relief, from their distress and burden; they are not apt to be sensible of it at the time: and many not for some days afterwards. They perceive indeed an alteration in their feelings and views; but do not entertain a tho't that it is *conversion*. More generally they fear God hath left them, and that they have lost all conviction, and are amazed that they are no more distressed. Yet they find, on re-

fection, that God is right—the divine character is good, his administrations all just; all is right on God's part, perfectly right: but on their part all is wrong, sinful and vile. They agree in this very fully, that it would be quite just and right in God, forever to exclude *them*, utterly reject and cast *them* off; whatever he does with others. Yea, one, and a very sensible man about middle age, told me with the greatest apparent simplicity and affection: "it appeared to him, that for such a wretch as *he*, who had rebelled against and insulted so great, so holy a God all his days, that *hell* was his proper place—and he did not *see* how God could do any other than send him there, and he felt that if he might love and praise him, he should be willing to be separated from that holy world where such wretches as he ought not to come." It is not unfrequent for them to feel entirely submissive to God, and pleased with his administrations, while as yet they do not imagine they are interested in the atonement of Christ, nor view themselves forgiven and accepted of God.

4. The manner of the beginning of this work of God is to be noticed. Altho' similar to others who have written; yet I feel it a duty to add to their testimony, that this blessed work of divine grace was preceded by the longings and earnest prayers of God's people. They seemed to be engaged and to have strong hope that the Lord was about to appear in his glory to build up our Zion. Individuals here and there, (and I trust we had a precious number before this revival) seemed wonderfully to be stirred up and, as it were, "waiting for the consolation of Israel." Some may perhaps call this *enthusiasm*;

but I believe a serious candid mind would judge there were no appearances of it. And when it began to be known that God was in very deed among us, by the blessed influences of his spirit; the older Christians appeared to be exceedingly cautious and to walk softly.—It was evidently "the still small voice." Here and there one, in different parts of the town, were awakened, took to their bibles and their closets, and endeavored to keep hidden as much as possible from the eye of the world. I beg leave here to remark, that if God's people really desire he should grant them a gracious visit, they must humbly *ask* for it. Not practically desire Jesus to depart, as the Gadarenes did; but intreat and importunately beg, that for his own name's sake, he would be pleased to come and get glory to *himself*, in subduing his enemies and bowing the hearts of obstinate, stubborn sinners to his feet. "Ask and ye shall receive."

5. Before I close, it may be proper to make some observations respecting the *fruits* of this glorious work of God among us: as it is now almost two years since it began. You will observe in the narrative proceeding; that the number added to the Church may be tho't perhaps rather extraordinary. It is but just to observe, that a considerable number of them, perhaps twenty or thirty, did not date their hopes of being the subjects of real religion at this time. But sundry as far back as the revival before mentioned in 1783. And some even more remote. These seemed to have walked between hope and fear, not knowing to what kingdom they belonged; who were now wonderfully quickened and seemed to have fresh anointings of the Holy Spirit. And with some

of them, these feelings and exercises were preceded with horrible darkness and sore distress. But more than three-fourths of those who have made a public profession, are such as have until this day of grace, lived without God in the world. The hopeful converts have generally conducted hitherto, as well as could reasonably have been expected. Religious conferences have been and still are attended every week in five different parts of the town and are nearly as full as ever. They begin and end with prayer, and besides singing of hymns, they converse on some texts or passages of holy scripture—read some pious discourse or pieces from the New-York or Connecticut Evangelical Magazine, &c. A spirit of love and union seems to prevail, as yet, among them. And it is hoped that their religion will not be “as the morning cloud and early dew which soon passeth away.”

But after all, it is by no means designed by these communications, to represent, or to have it understood, that in such a glorious harvest, there is not chaff among the wheat.—It is greatly to be feared and expected that *all* will not persevere—that *some* will be found with a lamp of profession, but no oil in their lamp. “Many shall say unto me in that day, Lord, have we not eat and drank in thy presence,” to whom he shall say “depart from me I never knew you.” But it is not for us to draw the line of separation. It must be left with him “who searcheth the heart and trieth the reins.”

I will only add, that there are a few instances of awakenings now with us. And a number who are bowed down and appear “weary and heavy laden.”

One instance of a man towards

fifty years of age, who had been a member of the Church for many years and tho’t himself a Christian, more than a year past, gave up his hope entirely, viewed himself in an undone state, that there was no mercy for him, dare not approach to the Lord’s table, was oftentimes filled with such anguish as that he could hardly attend to the necessary concerns of his family. Now it is hoped that his captivity is turned—and he hath lately expressed himself as having entirely different views of God and the Redeemer from what he ever before conceived—and at times seems filled with peculiar joy.

I hope and trust that thousands and thousands in heaven and earth, are and will be employed in thanksgivings and praises to the triune God, Father, Son and Holy Ghost, for the marvellous displays of his infinitely free, rich and sovereign grace among us here, as well as in many parts of our sinful land and world.—And O ! let all that love our Lord Jesus and his cause—join as he hath taught us, and with unceasing importunity devoutly and humbly pray, “Thy Kingdom come, thy will be done on earth as it is in heaven.” Amen.

I am yours affectionately,

AMMI R. ROBBINS.

Norfolk, Oct. 17, 1800.

#### LETTER XVI.

*From the Rev. ASAHEL HOOKER,  
of Goshen.*

GENTLEMEN,

**S**UNDRY persons, whose knowledge of the subject is correct, have informed me, that previous to my settlement, in this place, there never was any remarkable, and extensive revival of religion, among the people. There were, however, some signal in-

stances of the power of divine grace. Since my fixed residence here, which is almost nine years, things have remained, in the most unpromising state, as to the interests of religion, with little exception, 'till about the middle of February 1799. That period, however, was rendered memorable, by the commencement of a work, the happy fruits of which are still apparent, and which, I trust, will be lasting, as eternity. From small beginnings, it made such progress, in a few weeks, as to have attracted the general attention; while great numbers were under the most serious and impressive sense of their forlorn state, as sinners. The public worship, on the sabbath, and all other meetings, appointed for religious purposes, were unusually attended, both as to numbers, and seriousness. Many seemed anxious, and in great earnest, to know what they must do to be saved. It was not long before sundry persons manifested an hope of having passed from death unto life. In the compass of a few months, their number became considerable, and continued still increasing. In the month of September following, twenty-five persons were admitted, as members of the church; in November forty-eight; and in January of the present year, four; making in the whole seventy-seven. A considerable number remain still, who exhibit the usual evidence of a new heart, who have not made public profession of their faith. The visible change, which has been wrought in many, is truly great and wonderful. Those, who gave previous evidence of friendship to the Redeemer and his cause, seemed to say, with one voice, and ineffable joy, "*This is the Lord's doing, it is marvellous in our eyes.*"

After this brief statement, the following remarks will exhibit the distinguishing features of this work, and enable the candid and impartial to judge, for themselves, whether it be indeed, *the Lord's doing*, and worthy of its reputed author.

1. It is worthy of notice, that numbers were deeply impressed, before they were apprized that any others were in like circumstances. Impressions did not seem to be generally imparted, from one to another. Frequently, without the intervention of any means, which could be distinctly recollected, the truth and reality of eternal things were brought home, and fastened on their minds, with a sort of irresistible and impressive weight, pointing them to the vast importance of fleeing quickly from the wrath to come. This evidently was not the work of enthusiasm, nor but slightly, if at all tinged with it. Hence, the subjects of it pretended neither to *see*, nor *hear*, nor *feel*, any of those things, which denote a disordered state of the understanding. None were carried away by impulses, or the flights of an ardent imagination. None were disorderly or indecent in their behaviour, either in public, or private. Their passions were not generally wrought upon, to any considerable degree. Hence instead of being noisy, or much inclined to communicate their feelings to others, they were commonly silent and reserved, except where they had opportunity of conversing with those, whom they thought able to instruct them.

2. The first impressions on the minds of those, who were subjects of the work, did not in common, consist chiefly of fears, excited by the dreadful forebodings of future punishment. It

was apparent, that their most deep and painful impressions arose especially, from convictions of sin, by which they were set at variance with themselves, and their past conduct, as sinners; and by which it was awfully realized to them, that, "*There was no peace to the wicked.*" Accordingly, it was a remarkable characteristic of this work, in the early stages of it, and before the subjects were apparently renewed, that they were convinced of those truths, to which all natural hearts are opposed.—They were generally made acquainted with the controversy between God and them, so as to feel, and that frequently, in a very clear and affecting manner, their opposition to God, to his justice, to his sovereignty, as exercised in dispensing mercy to sinners, and thence to the whole plan of salvation, by Jesus Christ. In many instances, when their attention was first arrested, they sat out, in apparent hope of working out their own salvation, with ease and dispatch. But the attempt served to show them, that they were still working out their destruction. It is hence worthy of particular mention, that those, who became eventually reconciled to the truth, and found a comfortable hope of their good estate, were led to such an acquaintance with *the plague of their own hearts*, as served to subvert all hope, arising from themselves and their own doings. They were thence shown, that if saved, it must be, not by works of righteousness, which they had done, or could do, *but by the washing of regeneration and the renewing of the Holy Ghost, according to the divine purpose and grace, in Christ.*

3. Where the foregoing convictions were brought to an happy

issue, relief and comfort were found, in some sort, very differently from what was expected. The comfort and joy of the subjects seemed not to arise primarily, from an apprehension, that they were brought into a safe and happy state; but from new and delightful views of God, of the Redeemer, and the great truths, which pertain to his kingdom. It is hence remarkable, that frequently, the subjects of the work seemed to be brought out of darkness, into marvellous light, and to experience the sublime joys of religion, before they conceived any distinct hope of having become new creatures. It was hence rendered hopeful, that this joy was not *selfish* and *delusive*, as it could not have risen primarily, or chiefly, from an apprehension of their own good estate. They therefore seemed frequently to lose sight of themselves, and their own particular interest, while contemplating the glory of God, as exhibited in the face of Jesus Christ.—Those, however, who were alike as to the *nature* of what they experienced, were different, in this view, that all had not the *same measure* of light and comfort. It was very common, for a new heart to discover itself, and to produce the joys of holiness, in view of different objects, especially at first. In some, it seemed to be first apparent, by a spirit of complacency, in the perfection of God's law: in others, by a sense of his justice, in the punishment of sin; in others, by their approbation of the holy and wise sovereignty of God; and in others, by a complacency, in the glorious character and all sufficiency of the Redeemer. There were some, whose right views and exercises seemed to consist in a sort of gen-

eral sense of the glorious excellency of the divine perfections, with an answerable sense of their own guilt, baseness and deformity, as sinners. There frequently appeared to be a reconciliation, and thence a *profound submission of the heart to God*, in the view of his glorious perfection and majesty, *before* there was any distinct apprehension of the Redeemer, and hence before there was any *clear* and *explicit* exercise of faith in him. This seemed the more evidential, *that old things were passed away, and all things become new*, from its being common for persons when convinced of the truth, to feel the most lively and sensible opposition to God, and the distinguishing doctrines of his word. It may be seasonable to notice here, that frequently the doctrine of God's sovereignty, in electing, and actually distinguishing the vessels of mercy, and which was the most painful to persons, under their antecedent convictions, was yet exceedingly *consoling* and *delightful*, on becoming reconciled to the holiness and justice of God. In some instances, those who had been used to discard the doctrine of election, and of answerable distinguishing mercy, were brought, while yet opposed to them, to acknowledge, that they could see *no other ground of hope*, in their case.

It is worthy of particular notice, as a distinguishing feature of the late work, in this place, that those who have been the hopeful subjects of it, in its saving effects, notwithstanding their foregoing prejudices, and opposition, have come *uniformly* and *with one consent*, into the scheme of doctrines, understood by the general term, *Calvinism*. These are the doctrines, which seem to have been

specially owned and blest, by the Holy Spirit, and thence made the wisdom and power of God, to the salvation of sinners. Many were brought to embrace those doctrines, with readiness and evident complacency, which they had once contemplated with *abhorrence*, and which are too often regarded as intricate and unprofitable. Indeed, they now appeared to surmount their former difficulties, with great ease, and to embrace those truths, *understandingly*, and *with great delight*, which had once seemed to them *hateful* and *mysterious*. In this view, the words of Solomon were singularly pertinent; "*They are all plain to him who understandeth, and right to them who find knowledge.*"

4. The subjects of this work were in some respects, exceedingly various, as to their previous characters, and circumstances.—There was no apparent discrimination, through the *diversity* of *temporal* circumstances. In dispensing his mercy, the Most High did not regard the rich, more than the poor; nor the poor, more than the rich. The rich and poor met together, and shared indiscriminately, in the unsearchable riches of divine grace. Sundry children exhibited marks of unusual seriousness, for a time, and hopes were conceived, that *some* of them were made new creatures. The far greater part, however, who were subjects of the work, were young, and middle-aged persons, from fifteen to forty years of age; though there were several hopeful instances, at fifty years, or more. A large proportion of the whole number were those, who had been educated, in habits of general respect for religion, for the Sabbath, and public worship. Of these some were evidently go-

ing about, to establish their own righteousness, not regarding the necessity of a new heart, and of being clothed with the righteousness, which is of God, by faith. In a few instances, those who had made public profession of religion, and thought themselves heirs of heaven, were convinced, that they were still in the gall of bitterness, and in the event hopefully established, in holiness. Others had been for several years, if not always, in the habit of paying little respect to religion, in any form. A considerable number were more or less immoral, and irreligious, in their visible conduct. Several, who were scoffers at the serious and universal strictness of true religion, and who made light of the attention, on its first appearance, were afterwards among the hopeful subjects of genuine conviction, and of saving mercy. A few, who had endeavored to fortify themselves, against the fears of wrath to come, in a belief of universal salvation, were convinced, that they had made lies their refuge. Several, on whom the work was productive of the most evident and apparently, most salutary and abiding effects, had been sceptical and much inclined to infidelity.

If we take for granted, that the work which has been so far described is a work of the holy spirit, one remark, which naturally occurs, is the evident design of providence, to confound all attempts, which should be made, by philosophy and human reason, at accounting for the effects wrought, without ascribing them to God, as the marvellous work of his spirit and grace. The effects were not only such, in themselves, as made it impossible to account for them, by any of the known

principles of human nature, or the influence of natural causes; but such a diversity, in the antecedent *characters, habits and circumstances* of the subjects, renders this still farther impossible. It is wholly unaccountable, that any cause, unless absolutely divine, and therefore possessed of infinite wisdom and power, as well as goodness, should unite such base and jarring materials, in the sweetest harmony of sentiment, affection, interest, design and pursuit. Few things have been more noticeable, among the happy effects of this work, than its influence, for uniting many hearts, in the bonds of mutual love. One can hardly fail of adopting, in this view, the exclamation of the Psalmist, "*Behold, how good, and how pleasant it is, for brethren, to dwell together in unity.*" That mutual love, so much inculcated by St. John, and by which Christ tells us, *all men shall know his disciples*, is most evidently characteristic of those among us, who profess to have obtained mercy of the Lord.

5. It is not common, for those who manifest an hope of themselves, to be very confident of their title to salvation. There are few, if any, but seem, at times, in much doubt, whether their names are written in heaven. One reason of this is plain; it is not usual, for those, who are hopeful subjects of mercy, to seem *wise, in their own conceits*; or to have high thoughts of their own experiences, and attainments in religion; but, "*in lowliness of mind, to esteem others better than themselves.*" A reason which is naturally assigned for this, and which fairly accounts for the fact, is, its being a uniform characteristic of the work, that it has, sooner or later, led the subjects of it, to a deep and abiding sense of

their own unworthiness, and thence their fitness, *to be clothed with humility*. It is not uncommon, for such as are visibly purified from their iniquities, to think themselves more vile than others; and that they have far less evidence of being sanctified, than is usual with true saints. On this ground, numbers seem ready at times, to give up their hope, and conclude, that they have been deceived, and ought to despair of any *present* title to the promises of the gospel.

6. The subjects of this work are apparently disposed to persevere; to run, with patience, the race set before them, and to evidence their union to Christ, by keeping his commandments.

It is important, however, for illustrating this observation, so as to avoid occasion of mistake, to remark the following things.—In the first place, the attention, which was excited, for a time, and in some degree, was far more extensive than the lasting effects. Multitudes were unusually attentive, and probably most of them under some serious thoughtfulness. But all this was temporary, in respect to many. It must be understood, that these never gave evidence of being impressed, with any great degree of conviction of their being sinners. There were, however, a few instances of persons, who were in appearance, very deeply impressed, for a time, from whose minds the impression seems, in a great measure effaced. In several instances, persons seemed to have felt considerable alarm, through apprehension of danger, rather than to have been convinced of sin, who now appear much as before. We find in this view of the subject, an evident example of what Christ intended, by the seed, which fell into stony places, and forthwith

sprang up, but having no depth of earth, when the sun was up, it withered away. These, saith the divine teacher, are they, who hear the word, and anon with joy receive it; *but having no root in themselves*, endure for a while, but in time of temptation fall away.

It is manifest, however, so far as *present* evidence can go, in deciding it, that there are with us, a goodly number, represented by the seed, which fell into good ground, and brought forth fruit. These give daily reason to hope, that they will continue to let their light shine before men, and to walk worthy of their high vocation. They discover little, if any abatement of their zeal, for attending on the public institutions of religion, and other opportunities and means of instruction. Thus, the evidence of their being renewed after the image of Christ, is exhibited, in part, by their engagedness, to grow in knowledge and holiness, and thence become meet for the inheritance of the saints in light. They appear indeed to have been ordained of God, that they should go and bring forth fruit, and that their fruit should remain, unto the *praise* of the *glory* of his grace.

In giving the foregoing account, I may, in some measure, have mistaken my own feelings for facts, so as thence to have represented the work, rather as what I wish to have it, than as what it would appear to an impartial observer. Of this however, I have no consciousness, and am more sure of nothing, than to have aimed at giving an impartial view of facts, so far as would consist with a general and brief statement. I might have added a lengthy detail of particular cases, which would doubtless have afforded entertainment, to the friends of experimental piety.

But there appeared to me some difficulty, in giving such a statement of this sort, as would compass the most desirable objects of the attempt, without furnishing the probable occasion of some evil. Others may find a different method the most eligible.

How the things above stated will appear, when examined by the light and evidence of future days, and whether the hopes of Christians will be fully realized, in the precious and abiding fruits of the wonderful things they have seen, and heard, must be left to future decision. Whether all those, who appear to have set out, and to run well, for the present, will hold on their way, and obtain the prize of their high calling, must be finally known, by the event. If some, of whom the best hopes have been conceived, should make shipwreck of the faith, return again to folly, and thus evince, that they were never cleansed from their filthiness, *it will determine no characters, but their own.* Some may have deceived, both themselves, and others, and their last state be worse than their first. So long, however, as numbers continue to exhibit, in their lives, the excellent fruits of the spirit, the evidence will remain, that *this is the Lord's doing*, and ought, as such, *to be marvellous in our eyes.* It is certain, that great things have been done for us, whereof we are glad. Such as were in Christ before, have really enjoyed a time of refreshing, from the presence of the Lord. They seem to have greatly renewed their spiritual strength, and to have set forward, with enlivened steps, in the race set before them. They are still glad, with exceeding joy, when it is said unto them, "*We will go into the house of the Lord.*" Sabbaths, and other seasons of

uniting, in the worship of God, are full of delight. When the friends of the Redeemer attend the memorial of his death, they find themselves in the *banqueting house*, and that his banner over them is love. It is peculiarly animating and impressive, to see such numbers added to the visible family of the Redeemer, and among them, so many promising and dear young people, hopefully redeemed from sin and death, by his blood, and approaching his table, to commemorate the wonders of his love, and seal their engagements, to be his. The idea is cherished, with animated hope, that they will be to his praise in the earth, and the happy instruments of extending his kingdom among men. Of him, and through him, and to him are all things, to whom be glory forever. Amen.

ASAHEL HOOKER.

Goshen, Nov. 17, 1800.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

INSTANCES which have clearly shewn the fallacy of infidel principles, and their insufficiency to support the anxious mind in the near view of death, whether they have fallen under our own observation, or have been satisfactorily attested by others, to have recently happened, have a mighty tendency to impress our minds with a sense of the value and importance of revealed truth.

If the following narrative, given at the request of one of your committee, shall be thought worthy a place in your useful Magazine, you have liberty to publish it.

**A**BOUT two years since, a parishioner of mine died. His name I omit to mention. In the latter part of his life he had professed himself a *Deist*, though he had not been educated in that way. He was a person fond of company, addicted to ridicule and banter; and most of all delighted to deride the Christian religion and sacred scriptures. Being infirm and unable to labor, he employed more time than usual in reading. His taste, however, was vitiated; and his books were chosen according to his taste. His reading served only to poison his principles, and render his conversation more dangerous to society. His favorite volumes were Allen's Oracles of Reason, Paine's Age of Reason, and others of the like kind. These he had so attentively perused, that he was able to repeat from his memory a great proportion of each. Whenever I occasionally called at his house, he was hospitable and civil; but always ready to lavish encomiums on the writings of Voltaire, Allen and Paine. He would say that he thought their reasonings to be unanswerable; that the Christian system was well calculated for old women; that had he a family of children, he believed that he should enjoin them to attend on ministers, in public; but with no other view, than to educate them to order, and make them better members of society. After much conversation with him, on this subject, I ventured to express my opinion, that should I survive him, I should find him to entertain sentiments very different from these, in the closing scene of his life. To this he replied, "no sir, you shall find me die like a hero."

After a few months, hearing that he was very sick, and that it was the request of his wife that I

should make him a seemingly incidental visit, I complied with her request, and went to his house. When I entered his chamber, and enquired respecting his health, he held his eyes closed, and told me that he was very ill; that he felt unhappy that he could have no conversation with me; but that it was a fact, that he could neither converse himself, nor hear me converse. I replied that I was equally unhappy on the same account; for having known his sentiments on religious subjects, for years past, I was anxious to know whether the awful realities of the future world appeared to him now in the same light, in which he had fancied they would appear, in such an hour as this?\*

After pausing for some time, he said, "I do not see any reason, as yet, for altering my opinion." Well sir, said I, to your own master you stand or fall. I then took leave, or was about to retire from the chamber: upon which his wife spoke; "Sir, said she, I hope you will not leave us, till you shall have prayed with my husband." He then opened his eyes for the first time; and reproved his wife for interesting herself in any matters which concerned him. I then told his wife that her husband had said that he was so unwell, that he could not hear me converse: I supposed he must have the same objection to hearing me pray. Begging her for that reason, to excuse me, I made a second attempt to retire. His daughter and only child, then stood between me and the door; and with tears in her eyes, "intreated me not to leave the chamber, till I had prayed with her father." I made the same objec-

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\* It was thought by his friends that he would not live through the night.

tion to the daughter which I had before made to the mother. He then opened his eyes again, and after dropping some tender expressions respecting his child, said that since it was her desire, that I should make a prayer, at that time, he would not object.

I prayed with him ; and in the prayer, used some expressions which might naturally bring to his view those awful and interesting truths, which I had not the opportunity to express in conversation. When I had prayed, I took leave, and retired.

On the next morning or the second morning after, (I am uncertain which of the two) a messenger was sent to me before sunrise, requesting me to visit this sick man as speedily as possible. The messenger told me that the man was anxious to see me before his death. Accordingly I went ; and when I arrived, found him on his feet, supported by two men. The muscles of his face were distorted ; death was depicted in his countenance ; and his whole visage exhibited a ghostly appearance ; yet his understanding was clear. Sir, said he, " I am glad to see you once more ; I have had a singular dream the night past, and am anxious to hear your interpretation."

He then related the dream, which was in substance as follows.

" I had in sleep," said he, " an idea that I was upon the side of a river opposite to that on which I lived : how I passed the same, I do not remember. On the brink of this river (which exhibited a shocking prospect ; was rapid, rocky and black as hell) there was an exceeding high mountain, in the shape of a tea cup inverted, and apparently of as smooth a surface, from about the middle upwards : the lower part of the

mountain was covered with small bushes. I was propelled to ascend this mountain, by the river's bank, as difficult and desperate as such an attempt appeared to be. With great fatigue and difficulty I ascended as far as I was aided by the bushes ; though frequently, through weakness, tremor and the frightful view of the hideous gulph below, my heart and strength nearly failed me ; and I felt myself to be on the verge of destruction. I thought with myself, what shall I do now ? It has been with great difficulty and hazard that I have ascended so far, with the feeble assistance which I have had ; but how is it possible that I can proceed further ! However I must go forward. Casting my eye over one part of the mountain another, I discovered some small bushes growing out of the mountain at the northwest direction. I thought that if I could possibly climb a smooth place until I could seize the bushes, I could be supported by them till I could take breath, and be prepared for a further exertion. I summoned up all my resolution ; stuck my feet into the earth, as far as I was able took the advantage of an oblique direction, and at length reached the bushes ; which I no sooner seized, than they immediately broke, and exposed me to instant destruction. My difficulties and hazards increasing every moment, I anxiously sought for something to support me ; for I could not remain in my then present situation for more than a very short time. To my great joy, I spied a stone shooting out of the mountain, in a southeast direction. I thought, if I could but ascend to that, I might be secure enough. With caution I turned, shifted my course,

exerted myself to the utmost,  
 and reached the stone. As soon  
 as I bore upon that stone, it rol-  
 led from its bed, and descended  
 to the bottom, into the hideous  
 stream, threatening to take me a-  
 long with it. Frightened and  
 astonished, at my marvellous es-  
 cape; at the prospect below me;  
 and the desperate attempt of ma-  
 king further advances upward;  
 finding nothing to afford me the  
 least aid or support; yet unable to  
 hold that situation more than a  
 moment longer, I thought that I  
 must now throw myself on fate,  
 leap for my life, and if I failed,  
 I must fail. I accordingly exert-  
 ed my whole strength, and reach-  
 ed the summit of the mountain.

"After a little respite, review-  
 ing the dangers which I had es-  
 caped, and the horrid appearance  
 of the black gulph below, I be-  
 gan to question myself respecting  
 my object in going to that place;  
 from what motives, and for what  
 end? Astonished at my insatua-  
 tion, and blaming myself for my  
 mad presumption, I said with  
 myself, what remains for me to  
 attempt next? To think of con-  
 tinuing here for any time, upon a  
 smooth surface, on a small sam-  
 mit of a mountain, without the  
 least support, or shelter, would  
 be madness in the extreme; to  
 attempt to ascend higher, would  
 be vain; to think of ever return-  
 ing by the course through which  
 I advanced hither, would be the  
 height of presumption.

"In this dreadful situation,  
 through anxiety of mind, I a-  
 woke; and found that the whole  
 was a dream.

"Now Sir, I have somewhere  
 read of a mountain of hope; I  
 did not know but this might be  
 that mountain."

I replied to this effect; that

wherever writers made use of such  
 a similitude, they doubtless had a  
 meaning very different from that  
 which he had supposed; and in-  
 tended thereby to represent the  
 strength and stability of the Chris-  
 tian's hope; founded in the mercy  
 of God, and the merits of the  
 Redeemer.

I told him, however, that while  
 he was telling his dream, it ap-  
 peared to me probable, that the  
 dream was occasioned by some ex-  
 pressions that he had heard me use,  
 when I prayed with him the other  
 evening. It appeared to me that  
 certain ideas had then impressed  
 his mind, just as he was going to  
 sleep; which furnished his imagi-  
 nation with matter for the dream  
 which he had. But however that  
 might be, his dream had, by a  
 very apt similitude, represented  
 the conduct of sinners, when they  
 are under convictions from the spir-  
 it of God. They are usually  
 found to pursue every wrong course,  
 before they can be prevailed with  
 to take the right way.

Now, my friend, said I, you must  
 be sensible, that your conduct for  
 years, has been greatly to the pre-  
 judice of your spiritual interest.  
 You strove to your utmost to rid  
 yourself of those religious princi-  
 ples and impressions which were  
 early fixed and made by your edu-  
 cation; in the belief of which  
 you grew up to manhood. You  
 have been assiduous in seeking for  
 vicious and prophane publications;  
 with intent to poison your own  
 mind, and the minds of all, to  
 whom you had access. The con-  
 sequence of which is this, that  
 those prophane writings have preju-  
 diced your mind against the word  
 of God, and the methods of his  
 grace. When your conscience has  
 admonished you of a judgment to  
 come, you have had recourse to

Ethan Allen for relief; but have found him to be like the bushes on the mountain, which broke as soon as you had seized them, and left you to fall headlong into the black gulph below!

You then eagerly seized hold of Thomas Paine, expecting a support from him, but like the stone which you thought you saw aloft, on which you no sooner leaned, than it rolled from its bed, and threatened you with instant death, so are you now left without the least support, and are forced to quit your hold.

You have sought one creature refuge and another; but find them all to be refuges of lies. Having toiled in vain, until your strength is exhausted, and life is nearly closed, you are really in a forlorn state, which was in so lively a manner represented by your imagination in the dream. You are left at the summit of your hopes, in a condition, in which your soul must perish: Or you have to undo all that which you have done.

Judge now for yourself whether the light of *reason alone*, in which you have boasted, has been sufficient to show you the hope of everlasting happiness, equally with the atonement of that Saviour whom you have denied and reproached?

I then told him, that I had with me a volume of Dr. Lathrop's Sermons, in one of which Sermons, was a paragraph which applied so aptly to his case, that I wished him to attend while I should read it.

The Reverend Author, in describing the "obscurity and uncertainty of the way of the wicked, doth, in a very striking manner, represent how the way of *that* wicked man is covered with darkness, who believes the great truths

of natural religion, but discards Revelation."

The sick man attended to me as though it had been for his life. When I had finished the paragraph, he desired me to read it a second time deliberately. I did so. After which he exclaimed, Alas! Alas! Why have I never met with this Author before? Whence is it, that in all my reading, I have never found truth exhibited in such a point of view? I do not know that I ever, for once, doubted the sufficiency of nature's light. Unhappy for me, if I have been mistaken!

He then desired me to pray with him; but to pray "only to one God." My friend, said I, will you act the fool at this late hour, and justify the Infidel in reproaching the sacred Trinity? Who but Thomas Paine, and his Infidel associates ever thought of Christians praying to more than one God? If you object to my mentioning the Saviour, and going to God in his name, you may be assured that I shall not pray with you. He replied, in great agony, "for God's sake, pray with me speedily, and pray in your own way." I then prayed with him. After prayer he appeared perfectly calm until I left him.

Afterwards his attendants informed me, that his mind was regular, for the greatest part of the day: Though for short intervals, somewhat deranged. That in his calmest seasons, he would exclaim, "Oh the Saviour of lost sinners! Oh Jesus Christ, how precious art thou?"

He took opportunity to reconcile himself to those of his connections with whom he had been at variance; and died that evening.

This instance, added to the

long catalogue of others, which happened before, confirms our belief of the superior excellence of the Christian's faith; and shows us how little foundation the Infidel can have to boast of a system which can quiet his fears, and support his confidence in the gloomy prospect of approaching dissolution.

With respect,

Am, Gentlemen,

Your friend and servant,

DAVID PARSONS.

*The Constitution of the Massachusetts Missionary Society, with an address to the friends of Christianity, a historic sketch of their proceedings, and a summary view of the present state and prospects of the Society.*

*The Constitution of the Society is as follows.*

I. **T**HE Society shall be styled, the *Massachusetts Missionary Society*.

II. The object of the Society is, to diffuse the knowledge of the Gospel among the Heathens, as well as other people in the remote parts of our country, where Christ is seldom, or never preached.

III. The officers of the Society shall be a President, Secretary, Treasurer, and ten Trustees, chosen annually by ballot.

IV. It shall be the duty of the President to regulate the meetings of the Society, and *ex officio* to act as one of the board of Trustees, six of whom shall constitute a quorum.

V. It shall be the duty of the Secretary, to keep accurate records of the Society, and exhibit them at every annual meeting.

VI. It shall be the duty of the Treasurer, to receive the property of the Society, arising from entrance money, annual taxes and

donations; to answer the orders of the Trustees, to keep a fair account of his proceedings, and exhibit it to the Society at every annual meeting.

VII. It shall be the special duty of the Trustees, to examine candidates for the respective missions, to employ and direct the Missionaries, and if expedient, to recal them. The Trustees are also authorized to manage and dispose of the Society's property, and to transact all the concerns of the Society, which require attention, between one annual meeting and another.

VIII. It is expected that the Trustees, hold at least a semi-annual meeting, that the society may reap every advantage by their reasonable and united attention. They shall also make report at the annual meetings of the labor and success of the Missionaries, and exhibit a particular account of their own transactions.

IX. The Society shall meet annually at Boston, the Tuesday preceding every General Election of Massachusetts at ten o'clock A. M.

X. All questions before the Society, except those which respect the amendment of the Constitution, shall be determined by a majority of the members present.

XI. It is the expectation of the Society, that the Trustees employ no characters as Missionaries, except those who give credible evidence of being the subjects of special grace; and of that Christian zeal, wisdom, information, and diligence, which are adequate to the arduous work of Evangelists in the most self-denying circumstances.

XII. Any person may become a member of the Society, by subscribing the Constitution, and paying two dollars into the hands of

the Treasurer, for the use of the Society.

XIII. Every member shall be considered as retaining his membership, and obliged to pay two dollars annually into the Treasury, until his desire to discontinue his connection with the Society be properly expressed to the Secretary.

XIV. It is resolved, that tho' this Constitution be subject to any amendments and improvements, which the Society shall judge proper to adopt; yet that neither any amendment shall be accepted, except by the vote of two thirds of the members present, nor before the expiration of a year after having been proposed to the Society at an annual meeting.

The above Constitution being unanimously established as the basis of the Society at Boston, May 28, 1799, it was soon made public, and the patronage and aid of the friends of Zion were solicited in the following accompanying address.

*To all who are desirous of the Spread of the Gospel of our LORD JESUS CHRIST.*

CHRISTIAN BRETHREN,

WISHING that grace, mercy, and peace may be abundantly multiplied unto you, through the knowledge of our Lord and Saviour Jesus Christ, we take the liberty to announce to you, that impelled by a deep commiseration for the unhappy state of thousands, who are perishing through lack of those precious means of salvation which we enjoy; by a recollection of our solemn vows to devote ourselves faithfully to the good of the kingdom of our dear Redeemer; and by the imitable examples of many others, both in our own country and in Europe, who have nobly stepped forward in the cause

of Zion; we, a number of ministers and people of Christ, convened in Boston, on Tuesday, May the 28th, in the year of our Lord 1799, for the purpose of attending to our duty in this regard, have deemed it expedient to form into a Society, in order to collect and combine our efforts, for the spread of the knowledge of the glorious Gospel of Christ among the poor Heathens, and in those remote parts of our country, in which the inhabitants do not enjoy the benefit of a Christian Ministry, and Christian ordinances.

The Constitution of the Society we have offered to your consideration and we beg permission to observe to you, that the adoption of this Constitution, and the measures taken in the commencement of this Society, have been accompanied with such peculiar smiles of Providence as awaken within us the most pleasing hope that it will enjoy the divine benediction, and be greatly instrumental in diffusing the greatest of all blessings, the salvation of sinners. To God's omnipotent care and grace we commit our efforts in this hope.

To exclude all misconstruction and prejudice, we solemnly declare, that it is totally foreign from our views, to weaken the evangelical influence of any society of a similar complexion already existing; that we renounce all party objects, and utterly refuse to suffer any political interest or consideration whatever to have place in the design or operations of the Society.

Having thus offered ourselves as the Massachusetts Missionary Society to your notice, we take leave to address you on the vastly interesting subject we have in view.

By those who cordially subscribe to the divine authority of the Holy

Scriptures, and candidly admit the leading doctrines which they contain, as all real Christians must be supposed to do, it must be conceded, that the whole human race is in a state of apostacy from God, under the curse of his violated law, and exposed to the eternal punishments of his government; that the glorious Gospel of Christ is the adequate and the only medium of recovering lost sinners to God and happiness; and that this Gospel must be known, received, and obeyed, in order to the security of the unbounded good which it furnisheth to the miserable transgressor; that the virtue and happiness of mankind are really always in proportion to the influence which the Gospel has upon them; that it is life from the dead to every believer; and that that glory of God, with which it is so largely predicated in the Scriptures, that the world shall shortly be filled, will essentially consist in the universal and legitimate influence of this Gospel. On these grounds evidently, the grand commission, which Christ gave to his primitive disciples, "Go ye into all the world and preach the Gospel to every creature; he who believeth and is baptized, shall be saved; but he who believeth not, shall be damned," was delivered. On these grounds the apostles of the Lord exhibited all that fidelity and zeal, in obedience to this charge, which are related in the New-Testament; and on these grounds, zeal in every believer for the spread of Christianity has an adequate sanction.

With these considerations before your minds; with the perishing, and therefore very compassionate state of every impenitent sinner; with your own immense indebtedness to redeeming grace, your solemn covenant vows, your account-

ability, and your hopes in view, be intreated to cast the eye of attentive observation upon the condition of thousands and millions of our guilty race, in other countries and our own, particularly among the Heathen tribes, and on the frontiers of the United States, forming a vast line of new settlements, peculiarly embarrassed with respect to their religious interests by local circumstances; and ask, whether, when their danger is so great, when their spiritual wants are so urgent, when there is so much zeal on the part of wickedness, infidelity and atheism, counteracting the Gospel, there be not reason for us to put forth every exertion, for the spread of that precious Gospel, which is the grand charter of our eternal inheritance.

Have we not, dear Brethren, been too long and too deeply slumbering, with respect to our duty in this great affair? What shall we not be willing to do? What shall we not be willing to sacrifice? Is not the interest of Christ our interest? And have we, as his people, any thing to do but to promote it? May we not, then, hope that our institution will meet with your warmest approbation; and that we shall have the benefit of your joint co-operations, your influence, your prayers? Will you become united to our Society? If this be inconvenient, will you not, as the Lord has furnished you with the means, open the hand of a generous charity, and contribute to the support of the great object before us? As the state of the world is, the utility of the Society will depend much, very much, upon its pecuniary means. The Society holds itself responsible for the most faithful appropriation of all monies, which may be contributed and forwarded to the Treasurer, who

will give receipts, and enter such contributions on the accounts of the Society.

In a word, dear Brethren, we would secure your attention, your hearts, your prayers, your influence, your exertions and your pecuniary abilities, to the benevolent object we are pursuing.

That God may incline your hearts to that which is pleasing to himself, and prepare us, with all the redeemed, for his coming and kingdom, is the fervent prayer of your brethren in Christ.

*In behalf of the Society,*

NATHANIEL EMMONS,  
*President.*

*Done in Boston, May*  
*28th, 1799.*

*Attest,*

SAMUEL AUSTIN, *Sec'ry.*

The Officers chosen for the then ensuing year were as follows :  
Rev. *Nathaniel Emmons*, D. D. President ; Rev. *Samuel Austin*, Secretary ; Deacon *John Simpkins*, Treasurer ; Rev. Messrs. *David Sanford*, *Daniel Hopkins*, *Ezra Wild*, *Samuel Spring*, *Joseph Barker*, *Samuel Niles*, *John Crane*, *Samuel Austin*, *Jonathan Strong*, Trustees.

A small fund being created by the deposits of the members, and several donations, the board of Trustees at their first meeting, made appointments of two Missionaries, who were pastors of Churches, to undertake the labors of a Mission, without delay, according to the avowed object of the society. Several obstructions however frustrated these appointments. At the annual meeting of the Society in May 1800, the members of the Society were found to be augmented to 119. Their attendance was general and ardent. Public worship was performed with

uncommon solemnity and affection.

An animating sermon was delivered by the Rev. *Nathaniel Emmons*, D. D. from the 2 Chron. xv. 7.

"Be ye strong therefore, and let not your hands be weak. For your work shall be rewarded."

This sermon, with a short sketch of the state of the Society, and an additional address to the friends of religion, by the unanimous vote of the Society was printed. The funds of the Society were found to amount to upwards of a thousand dollars.

Encouraged by its augmented resources, the Society at their last meeting voted to employ four Missionaries to commence a serious execution of its design. Four ordained ministers were accordingly, by the subsequent exertions of the Board of Trustees, engaged. Two of them, Messrs. *David Avery* and *Jacob Cram*, have undertaken, and are now deeply engaged in the labors of a Mission among the dispersed new settlements, and the aboriginal natives inhabiting the country between Whitestown and the Genesee river. Several letters which have been received from these gentlemen, since their arrival in that country, state the very urgent call there is for such labors as those to which they are designated, and suggest, that from concurring circumstances they have before them, and that there would be before any number of Missionaries who might be charged with the same service the most flattering prospects of extensive usefulness. By a posterior order of the Board of Trustees they are requested to continue their Missionary labors till the 15th of May next. Another of the four Missionaries the Rev. *Adoniram Judson*, has undertaken, and completed a Mission

of three months among the people newly settled in the interior and northern parts of the state of Vermont. His detail of his labors, and the testimony given in several letters from various collections of people to whom he preached, of the cordiality and spiritual advantage with which they were received, were highly gratifying to the Board of Trustees.

The other of the Missionaries, the Rev. *John Sawyer* was appointed to a field of Missionary labor in the remote parts of the Province of Maine. In a letter from him dated Dennyville, Sept. 5, 1800, he speaks favorably of his Missionary prospects, and laments nothing, but that his term of labor is necessarily of so short a duration. The officers for the current year are the same that they were the last, except that the Rev. *Abiel Holmes* is chosen Trustee in the room of the Rev. *John Crane*.

The events of providence seem in general at the present moment to be highly auspicious to the perpetuity, augmentation, and extensive usefulness of the Society. The spirit of determination it is presumed does not abate. The sentiment of all the members is one, to give all the weight to the Society which is in their power to produce; to relax no effort for the accomplishment of the benevolent object it contemplates, and, in unceasing prayer to commit its important concerns to the guardianship, and blessing of the Father of Israel. Undoubtedly difficulties will arise, but the ardor of true piety is inextinguishable. It will burst through all the barriers which mistake, or jealousy, or virulence can form to oppose it. God will be the ark of its strength, and crown its unceasing struggles with victory and glory.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

*Brief observations on the words in Psalm lxxiii. 4. "For there are no bands in their death."*

THESE are the words of the Psalmist with respect to the wicked, whose prosperity excited his envy; and expresses one instance of their happiness and prosperity, which, in his view while he was in the exercise of this evil disposition was a real good, and he was displeased that they should enjoy it.

This sentence, has been generally, if not universally applied to the death of the wicked, expressing the calm and ease of mind in opposition to fears, distress and horrors, which a belief and sense of future misery would excite.—But there are objections to this sense of the words.

To say there were no bands in their death, is not suited to express any merely mental distress. With what propriety of words can this be called *bands*, in opposition to stupidity and ease of mind? Besides, the Psalmist, in the frame of mind in which he then was, had no view or even a thought of the future punishment of the wicked. His views were confined to this life, and he thought nothing of the fear and distress that dying persons, whether righteous or wicked, may have respecting their future existence. When the future state of the wicked was brought into his view, it cured him of his envy, he says; and he condemns himself for his former ignorance and folly, which made him more like a beast than a man. Moreover, it is not true of all the wicked, and probably of wicked persons in general, that they have no fears and terrors respecting their future state, when they come to

die. Many of them have discovered great distress and horror of mind on their death bed, and have died under awful apprehensions of falling into endless destruction. And this may be the case with most of the wicked when they feel they are at the point of death, especially of those who live in gospel light, though it be not discovered to others. It cannot therefore be said with truth, that the wicked have no bands in their death, in this sense, if the expression were proper and suited to convey this idea, which it does not appear to be.

Another sense of these words offers itself to which the objections made to the sense first mentioned, do not apply; and perhaps no objection will be made to it.

It is to be observed, that the words *there are*, are not in the original, but supplied by the translators. If the original be rendered without a supply, it may be thus; *their death, no bands*. But there must be a supply to make the sense clear in our language. Which may be thus; "Their death *hath* no bands." Death is here personified, and as if one such person belonged, or was related to each man. When men die, he is represented as coming to them as a conqueror who cannot be resisted, and with his bands binding them fast, and carrying them away as his captives. When the Psalmist says, Their death hath no bands, he means not to represent the wicked as immortal, but living long, much longer than he could wish, or is desirable; so that it seemed to him as if death had no bands to bind them, and take them away. This is the feeling and language of one who envied them, and was uneasy and vexed at their prosperity, who were proud, injurious, and spoke haughtily with respect to

God and man, and yet continued to live in high health. He felt as if it would be much better for the world if they should be sick and die. He had been wishing and hoping for this, that they might be taken out of the way, and do no more mischief; but he was disappointed. That this is the true meaning of the sentence under consideration, is confirmed by the words which immediately follow, "*But their strength is firm*." This has no respect to their dying without fear or concern, or in distress and horror; but is mentioned in opposition to their being sick and dying. They did not die, *but* enjoyed health and bodily strength, "Their eyes stand out with fatness—they have more than heart could wish."

The bands of death doubtless are the bodily disorders, sickness, pains and distress by which the body dies. And this observation may serve perhaps, to explain the words of Peter, Acts, ii. 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it," or of him, that is death. These words would be more easily understood, at first view, if the word *bands* had been used instead of *pains*. But when the latter is understood as synonymous with the former, all difficulty is removed. Death is spoken of as a person, binding the glorious Saviour of the world with the pains and cruelties inflicted by his murderers. These bands were *loosed* in his resurrection, as it was not possible death should hold him in them, as he did others.

Beza and Doddridge understand *pains*, in this passage as of the same import with bands.

PHILOGRAPHE.

## QUESTIONS.

1. **C**AN a good man be unwilling that the great, good, wise, just, merciful Jehovah should so plan his operations concerning all creatures, actions and things, as to answer his benevolent purposes?

2. Can the eternal purposes of God be hurtful in the end?

3. Are we afraid that infinite perfection will have too much influence in the affairs of this world?

MIKROS.

If mankind are totally depraved and naturally opposed to God, and are entirely dependent on him to change their hearts, wherein is the propriety of directing them to repent and love God? M.

MESSRS EDITORS,

A READER of your useful Magazine wishes for an explanation of Hebrews vi. 4—6. What is that from which if a man fall it is impossible to renew him again to repentance? Can a man partake of the common influences of the spirit of God and his backsliding be fatal? When may a man know that he is under that awful sentence?

AN explanation is desired, by a correspondent, of 1 Corinthians xv. 29, and also of 1 Peter iv. 6.

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## Religious Intelligence.

### MISSIONARIES.

*Extract of a Letter from the Rev. Joseph Badger, Missionary to New Connecticut, dated Young's town, January 8, 1801.*

**A**FTER a long and tedious journey I arrived at No.

2, on the 1st Range the 30th ult. I went on foot and led my horse nearly 200 miles—the travelling being excessively bad, owing principally to the season of the year.

“After passing the mountains and arriving in Washington county, I passed through and near to, about twenty Presbyterian congregations, where for two years past, there has been in the most of them a pretty general serious awakening. God has been pleased to carry on his work in convincing and hopefully converting many hundred souls in these parts. The awakening extended nearly 80 miles from east to west. A number of new settlements north-west of the Ohio, extending nearly to the eastern bounds of New Connecticut, were visited in a special manner, and there yet remain many instances of serious awakening. By what I can learn, both from ministers and people, the work has been generally free from enthusiasm; but powerful in humbling the proud heart, and in bringing it to be swallowed up in God's will.

“God has done great things for his church in this country. About six years ago there were several young men hopefully brought into Christ's kingdom. By the advice of a few pious and learned ministers, a number gave themselves to study. An academic school was established, where the languages and arts and sciences are thoroughly taught. There have been sixteen or seventeen very worthy and pious ministers raised up in this school. It was thought by many, when they saw such a number entering on the ministry, there would be no places for them; but the late awakening has opened places enough. The settlements are making with such rapidity and so many congregations forming, that

they cannot be supplied but for a part of the time. There are now eight or ten young men who appear to be pious, preparing for the ministry, in the school which I have mentioned, and which is kept in Cannonsburgh, in Washington county, nearly 100 miles from this place, under the care of two instructors.

"There were ordained three ministers in and near the county of Trumbull,\* last September, by the Ohio Presbytery. One of them, the Rev. William Wick, lives 8 miles from Young'stown, at which place he preaches one third of his time. He appears to be a truly pious man. I am happy in having a brother so near. From what I can learn of the present situation of the settlements on the Reserve, it will be highly necessary to send on another Missionary next spring if possible. I am confident, from the best information I can get, I shall not be able to visit all the settlements without making too rapid a progress to answer the design of missionary labors.

"I have to acknowledge the great goodness of God through all my journey. My health is good. I have had an uncommon share of kindness and respect shown me, and have been received with great cordiality."

*Extract of a letter from the Rev. DAVID HUNTINGTON, dated Peru, west of Lake Champlain, Nov. 15, 1800.*

"Since I began my mission, I have in general been favored with the attention of the people. In some places seriousness prevails. God has hitherto remarkably disposed wealthy and leading characters

\* New Connecticut, or the Western Reserve, is formed into a county by the name of TRUMBULL.

to exert themselves to promote the great object of the Missionary Society, and to encourage the Missionaries. I propose soon to go to Plattsburgh, and from thence directly 40 miles west into the Chattegee settlement, which lies on the road to Upper Canada. I have formed a church in Elizabethtown, and baptized nine children. The principal men of the town joined in a letter of thanks to the Missionary Society, and seemed greatly affected with the benevolence of the good people of Connecticut, who shew such deep concern for the welfare of their souls. Strict, evangelical doctrines gain credit, and the inhabitants seem to be most fond of those preachers who preach and enforce such doctrines in the most clear and discriminating light. The evidence and consideration of this tend to gladden the hearts of all the well-wishers to Zion. My plan is to recross the Lake before the ice impedes, and to take the upper tour of towns through Vermont to Connecticut River, and visit the settlements on both sides of the river down as far as they appear to be entitled to missionary services; and then return through the lower range of towns to the lake—cross it on the ice and revisit the new and needy settlements on the west."

The Rev. Jedidiah Bushnell lately recommenced his missionary labors. He is to spend a few weeks in the north-western part of Vermont; and then proceed to the counties of Otsego, Herkimer and Delaware in the state of New-York.

Mr. Robert Porter has also gone on another missionary tour of three months. He is to labor in the new settlements on Black river and parts adjacent.

## POETRY.

COMMUNICATED AS ORIGINAL.

January 6th, 1801.

MESS'RS EDITORS,

AS you have requested that some Hymns might be forwarded for the benefit of the Magazine, I send you the following, which was composed in haste, on New-Year's day and sung in public, and which you may publish, if you think proper.

D.

*Hymn for New-Year.*

1. **G**REAT God! whose mercy hath no bound;  
Whose power and skill no limits know;  
Whose years are one eternal now;  
From whom alone our blessings flow:
2. By thee our lives are still preserv'd,  
While millions of our race have fled,  
Since the last year began its course,  
To the dark regions of the dead.
3. With grateful hearts, and songs of praise,  
Let us begin the new-born year;  
And let the remnant of our days  
Be fill'd with holy love and fear.
4. And while the rapid wings of time  
Speed days, and months, and years away,  
May we improve each fleeting hour,  
And from God's precepts never stray.
5. That when the toils of life are o'er,  
And death this mortal scene shall close,  
We then to realms of bliss may soar,  
And in our God find sweet repose.

*Hymn for a Birth Day.*

1. **"VITAL** spark of heavenly flame,"  
Prison'd in "this mortal frame,"  
See thy years successive run,  
Time with thee will soon be gone.
2. See thy moments swiftly fly,  
All the train of *Death* is nigh;  
Shalt thou joy; or shalt thou grieve?  
Would'st thou die; or would'st thou live?

3. Flesh demands a longer date,  
Fearful is the coming state;  
That forebodes terrific scenes,  
While to life my nature leans.
4. Yet can earthly scenes afford  
Wish of absence from the Lord?  
Full of sin and *deadliest* pain,  
Here 'tis *dreadful* to remain.
5. Earthly scenes afford no rest,  
God alone can make me blest;  
'Tis *his presence* gives me joy;  
All things else my peace destroy.
6. Guilty as my soul remains,  
Christ can *wash away* the stains;  
On his grace I venture thro'  
Scenes of *Death* and *Judgment* too.
7. Tho' I've nothing there to plead,  
Yet I've seen my Saviour bleed—  
Yes I've seen his plenteous grace,  
Plenteous love and righteousness.
8. Sinful souls the Saviour saw  
Curs'd by an avenging law:  
Love inclin'd him then to come,  
Here to die in sinners' room.
9. He has magnified the law,  
Does my soul to obedience draw:  
Him I love—on him I rest;  
He alone can make me blest.
10. With his *eye* to guide my way  
I shall share a *glorious* day,  
Leave the scenes of flesh and blood,  
To be ever with my God.
11. Shall I find a heart to grieve,  
That I cannot always live?  
Fly my days—revolve the sky,  
'Tis a blessed thing to die.
12. Roll ye planets, burst my chain,  
For to die is solid *gain*.  
From my sins it sets me free,  
Gives me *all* my Lord to see.
13. Yet I would not chide delay,  
If I'm prison'd here to stay;  
Let my soul in Christ believe,  
Let me to his glory live.
14. Let me learn his sacred will,  
Let me love obedience still;  
Let no moment useless fly,  
May his grace be ever nigh.